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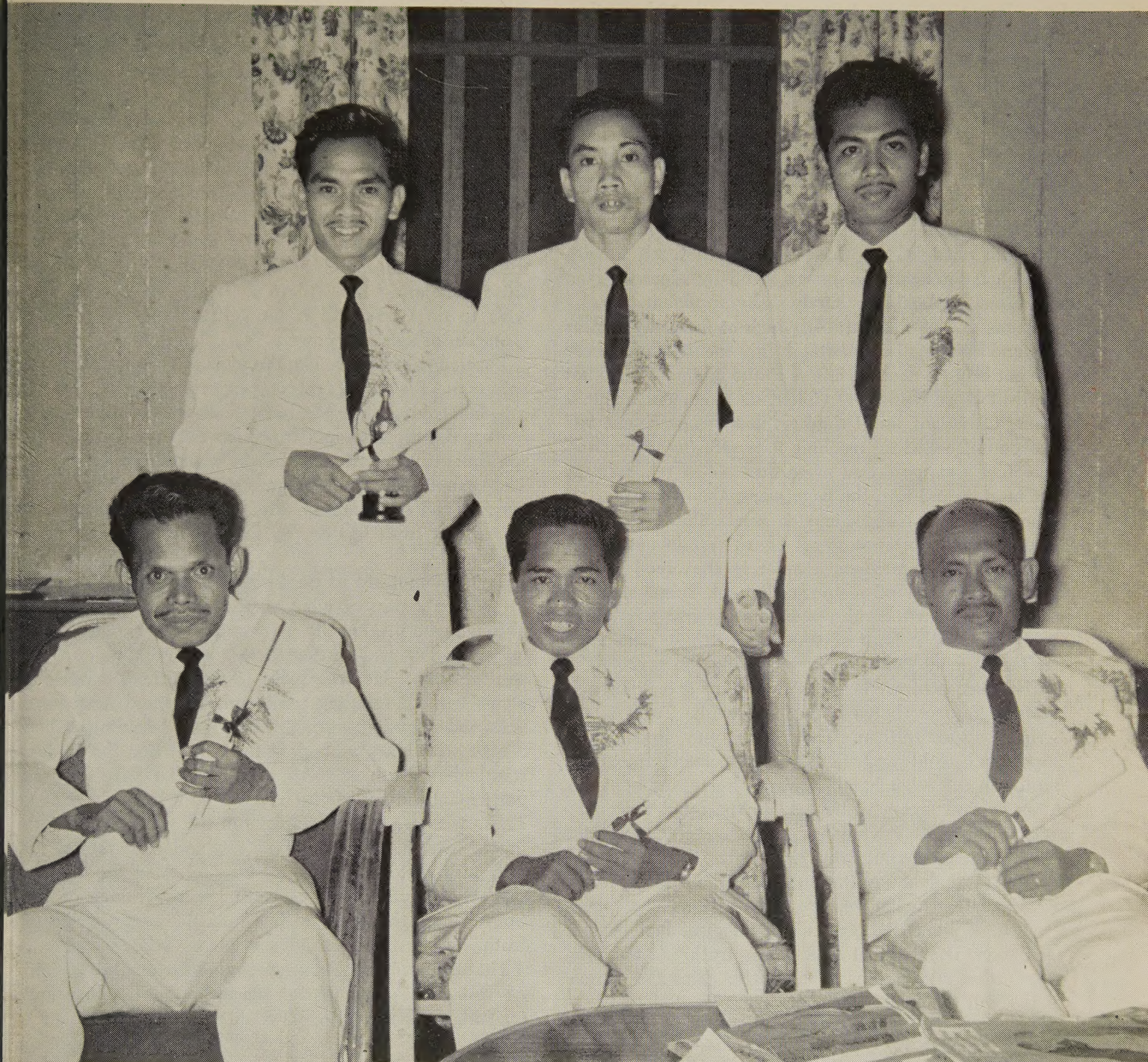


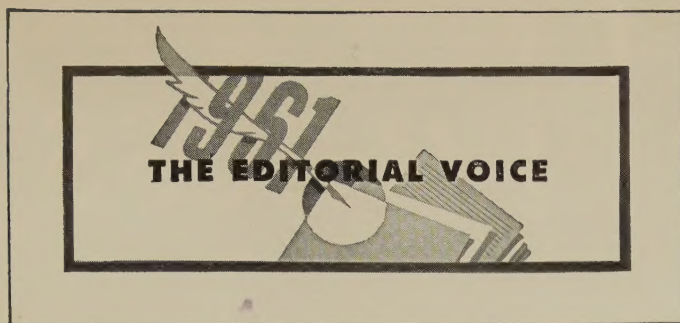
PHOTO BY BRIAN W. CONLEY

GRADUATES OF JAFFRAY BIBLE COLLEGE (See page 11)

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AUG 23 1961



TO BE UNDERSTOOD, TRUTH MUST BE LIVED

For a long time I have believed that truth, to be understood, must be lived; that Bible doctrine is wholly ineffective until it has been digested and assimilated by the total life.

I have held this to be an important element in the preaching of the Old Testament prophets, and I have felt it to be near to the heart of the moral teaching of our Lord Jesus Christ. I admit that this belief has made me a little lonely, for not many of my Christian brethren share it with me. While I have not heard anyone deny the truth outright, few have seen fit to teach it with anything approaching emphasis. And by silence a man will reveal his beliefs as surely as by argument.

This is one of those truths which at first may appear dull and colorless, and certainly my mention of it here will not bring a flood of letters to the editor. I have not heard of there being any violent disagreement about it among Christians, and I think no one was ever martyred or even unfrocked for teaching it or refusing to teach it. Therefore I suppose that more than a few readers may lose interest and turn the page along about here.

But far from being tame or weak, this truth is of tremendous importance to all of us. While not to my knowledge formulated as a tenet in the creed of any church or school of religious thought, it nevertheless stands as a great divide to separate those who think rightly about the faith of Christ from those who think carelessly about it.

The essence of my belief is that there is a difference, a vast difference, between fact and truth. Truth in the Scriptures is more than a fact. A fact may be detached, impersonal, cold and totally disassociated from life. Truth, on the other hand, is warm, living and spiritual. A theological fact may be held in the mind for a lifetime without its having any positive effect upon the moral character; but truth is creative, saving, transforming, and always changes the one who receives it into a humbler and holier man.

At what point, then, does a theological fact become for the one who holds it a life-giving truth? *At the point where obedience begins.* When faith gains the consent of the will to make an irrevocable committal to Christ as Lord, truth begins its saving, illuminating work; and not one moment before.

In His conflict with the religious textualists of His day our Lord often uttered short statements that serve

as keys to unlock vast and precious storehouses of truth. In the Gospel according to John these may be found in something amounting to profusion. One such is found in John 7: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (verse 17). A. T. Robertson, in his *Word Pictures in the New Testament*, explains "he shall know" as being "experimental knowledge from willingness to do God's will." Then he quotes Westcott, "If there be no sympathy there can be no understanding."

Obviously these words of Christ were understood by the great British Biblical scholar Westcott and the brilliant American expositor Robertson as teaching that truth can be understood only by the mind that has surrendered to it. The average evangelical Bible teacher today finds such a radical interpretation too revolutionary to be comfortable and so just ignores it.

We must be willing to obey if we would know the true inner meaning of the teachings of Christ and the apostles. I believe this view prevailed in every revival that ever came to the church during her long history. Indeed a revived church may be distinguished from a dead one by the attitude of its members toward the truth. The dead church holds to the shell of truth without surrendering the will to it, while the church that wills to do God's will is immediately blessed with a visitation of spiritual powers.

Theological facts are like the altar of Elijah on Carmel before the fire came, correct, properly laid out, but altogether cold. When the heart makes the ultimate surrender, the fire falls and true facts are transmuted into spiritual truth that transforms, enlightens, sanctifies. The church that is Bible taught without being Spirit taught (and there are many of them) has simply failed to see that truth lies deeper than the theological statement of it.

Truth cannot aid us until we become participators in it. We only possess what we experience. St. Gregory of Sinai, who lived in the fourteenth century, taught that understanding and participation were inseparable in the spiritual life. "He who seeks to understand commandments without fulfilling commandments, and to acquire such understanding through learning and reading, is like a man who takes a shadow for truth. For the understanding of truth is given to those who have become participants in truth (who have tasted it through living). Those who are not participants in truth and are not initiated therein, when they seek this understanding, draw it from a distorted wisdom. Of such men the apostle says 'the natural man receiveth not the things of the Spirit,' even though they boast of their knowledge of truth."

Here is a simple but neglected doctrine that should be restored to its rightful place in the thinking and teaching of the church. It would work wonders.

●

We are such little men when the stars come out.—
HERMANN HAGEDORN.

The Unknown "Wherefore"

As in Ephesus 1900 years ago, our world makes up in noise what it lacks in understanding . . . and the result is almost total confusion

By REV. R. A. KERBY

THE great city of Ephesus was in a terrific uproar. The apostle Paul and his helpers had been proclaiming the fact of the one true and living God with such effect that the idol makers of the city were stirred to anger. Rightly believing that their craft was in danger, these influential citizens sounded the alarm and called for an indignation meeting in the great civic amphitheater. Almost as by magic, great throngs of people filled the streets, hurrying toward the place of concourse.

Not having any clear idea of what this was all about, they acted in a most incoherent manner. Moved more by the rampant herd-spirit astir on this occasion than by the heated oratory of the speakers, whom they could scarcely hear anyway, "some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together" (Acts 19:32).

Though not approving the purpose of this assembly, still we can extract a needed truth for our times. How was it that such a great assembly of people became so confused? The answer lies in the unknown "wherefore." Having no clear idea as to what the issues were, the crowd attempted to make up in noise what it lacked in understanding. Finally the town clerk succeeded in calming them and the curtain rang down on this tumultuous scene.

The whole world of our day is in a similar state. The total impression received through the various news mediums is one of almost total confusion. Taking opposing views in economics, race relations, disarmament, ecumenicalism and kindred subjects, the multitudes are filling

the press and the air waves with their cries; but confusion, rather than clarification, results.

The root of this confusion, as in the Ephesian riot so long ago, lies in the unknown "wherefore." Unless the people of this world awaken to the supreme "wherefore" of existence, which is to glorify a holy God, all hopes of better days are but vanity itself. Any scheme or rationale of life, be it either openly pagan or professedly religious, which does not restore man to his primitive function of glorifying a holy God will augment rather than diminish the confusion of the present hour. Nothing short of fulfilling the eternal purposes of God in Christ Jesus will restore the vital "wherefore" of life. Even the current talk of "our national purpose" falls pitifully short of meeting the need.

Writing to the church at Ephesus, Paul declared that the purpose of God in saving men is "that in the dispensation of the fulness of times he might gather together in one all things in Christ." This literally means that He might "rehead all things." The headship of the first Adam has woefully fallen apart through the ages and therefore there can be no gathering together but in and through the last Adam, Jesus Christ. In the very nature of the case no unity apart from the Christ of God can ever do anything else but dismally fail.

It should hearten the Christian to know that Christ is not only Head of the Church but "head over all things to the church" as well. That is, His present rulership of the world is motivated and directed by His love of the Church. Had it not been for the restraining action of the Spirit

of Christ upon the unruly passions of mankind, the Church would have been crushed into the dust of centuries now gone by.

The only hope for the chaos of this hour is a revival of spiritual religion which will enthrone God in the affairs of men. When living for the glory of God is seen to be the real "wherefore" of human life, purpose, purity and progress will be the order of the day. But if our generation continues to disregard the call of Christ, under whose headship alone true progress can come, we will plunge into darker confusion yet. And what town clerk can quell that storm?

Perhaps the most tragic aspect of our times is not the raging of the heathen nor the vain imaginings of the unthinking masses, but rather the treatment accorded Christ in the house of His professed friends. Personages of world-wide reputation meet in solemn assembly and without the slightest of qualms use their towering position and influence in an attempt to explain away the virgin birth, deity, atoning death, bodily resurrection and ascension of the Lord. The wonder in all this is not how dark things are, but that they are not darker.

But this present darkness will not always last. The competent Ruler will one glad day return to sit upon the throne of His father David. Then, instead of black confusion, "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." When our Christ returns in power and "we shall see him as he is," He shall be openly manifested as "the desire of all nations" and "unto him shall the gathering of the people be." ♦ ♦ ♦

Mèo Refugee Relief

The Communist invasion in northern Laos has forced thousands of Mèo tribesmen to flee from their mountain villages to Vientiane, the capital city. Many of these are Christians belonging to our C. & M. A. congregations. They are now destitute, having lost all their material possessions, and must rely completely upon those who care enough to help them.

We want to manifest Christian love and compassion toward our Mèo brethren in this time of grave need. The Society, therefore, at the request of the Laos field committee, is making a grant for this purpose. Additional help, however, is needed and will be deeply appreciated. The money will be used to provide some of the necessities in this crisis. Gifts should be designated "Laotian Relief" and sent to the Treasurer, Rev. Bernard S. King, 260 West 44th Street, New York 36, New York.

An Inescapable Obligation

By REV. ROBERT W. BATTLES

THE experience of redeeming grace brings with it great blessing and privilege. It also brings obligations which we cannot ignore. When these obligations are pointed out to us we have no alternative but to carry them out. Not to do so is to stand in contempt of the divine authority of the Word of God.

It is clearly revealed in the Scriptures that those whom Christ purchased with His own precious blood are to be witnesses to those round them. "Other sheep I have, which are not of this fold: them also I must bring" (John 10:16). That this same compulsion should be ours is brought out by the word that says, "As my Father hath sent me, even so send I you" (John 20:21) and, "Ye shall be witnesses unto me" (Acts 1:8).

We are living in troubled times. Around us on every side are needy, burdened people who do not know the grace of God revealed in Jesus Christ. We have a responsibility to them because of their need. We have the will of God revealing the fact that these for whom He shed His precious blood should hear the good word of His grace through us.

We are His body. He is the head. We have no assurance that we are a part of His body unless we share His concern and compassion for a dying world. This compassion that He has, and that we ought to have,

expresses itself not in words alone but also in deeds. His compassion took Him all the way to Calvary and we are redeemed because He endured the cross.

We can do no less than "be ready always to give . . . a reason of the hope that is in (us)" (1 Pet. 3:15). As we live the Christ-life all unself-consciously there will be a marked difference between us and the worldlings. They will see it and ask the reason, and this gives us our opportunity to bear witness, to give the "reason for the hope that is in us." If this is not our experience, it indicates that the visible evidence of our Christian experience is definitely substandard. We are coming short of the glory of God; we are not living up to what God expects of us. We are not the witnesses that our Saviour intends and expects us to be.

The day is poorly begun that does not find us asking God to lead our steps to cross the pathway of the needy that we may speak a good word for our Lord. If we do not begin the day with this intention, there is little likelihood that it will become an automatic accumulation through a busy day, for the world is too much with us. Therefore we fail, and our light does not shine before men. Be fully persuaded that God intends that we should be His witnesses, that our light should shine in such measure and manner as will

cause questions to be asked that will open the way for us to give the reason for the hope that is in us.

The proper culmination for a week of witnessing for the Lord is to bring unsaved loved ones, neighbors and friends to the services of the church. Let them hear a full gospel message which meets and satisfies the deep heart need of men.

Our Saviour said, "I will build my church." Those who are worthy of the name Christian must necessarily be one with Him in this eternal enterprise. Since this is so, we go so far as to say that any witness given, any personal work undertaken and Bible studies promoted that have not this great end of building Christ's church in view are spiritually sterile. Your life and witness and influence ought to have some local church in view, and the obligation to see added to the church such as are being saved (Acts 2:47) is our inescapable obligation.

By the grace and help of God acknowledge this obligation today, and do something about it. ♦ ♦ ♦



How much the more thou knowest, and how much the better thou understandest, so much the more grievously shalt thou therefore be judged, unless thy life be also more holy.—THOMAS À KEMPIS.

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THE ALLIANCE WITNESS

Sufficient Grace

*The grace of God has provided for all extremes of life—
whether it be the upward swing of prosperity and
blessing, or the downward swing of doubt and sorrow*

By A. B. SIMPSON

THE provision of Christ's grace is sufficient. "Ye are complete in him" (Col. 2:10). All the fullness of God has been embodied in Christ, and all the fullness of Christ is imparted to us. All man's attempts at reformation and restoration fall short. The very word which is used in the Greek language to define sin literally means shortage, insufficiency, missing the mark. Even "the law made nothing perfect," and a single failure was fatal. But when Christ gave up His life on Calvary He could say, "It is finished." Redemption's work was fully done. He finished transgression, made an end of sin and brought in an everlasting righteousness.

*Nothing either great or small,
Remains for me to do;
Jesus died and paid it all,
Yes, all the debt I owe.*

*Cast your deadly "doing" down,
Down, all at Jesus' feet;
Stand in Him, in Him alone,
All glorious and complete.*

—J. PROCTOR.

The promise of His grace is sufficient. "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." First, there is infinite power: "God is able." Secondly, there is infinite grace: "all grace"—and grace always means mercy for the undeserving, help for the helpless and everything for nothing. Thirdly, its scope embraces the universe and every detail of our life; "all sufficiency in all things." Fourthly, its duration covers every moment of time and all the ages of eternity; "always." And, finally, its practical adaptation includes every particular of our need,

and life, and conduct—"may abound to every good work." All things, everything, always, all grace, all power, all sufficiency, for every good work. What more can heart ask or love bestow?

The supply of His grace is completely adapted to all the vicissitudes and circumstances of life. "I have learned, in whatsoever state I am, therewith to be content [*sufficient within myself*]. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me."

The Greek word for *content* here is a very striking one. It literally means to have sufficient resources not somewhere outside but within ourselves and in our own spirit and soul. It is not self-sufficiency in the human sense, but it is a divine sufficiency which has become personal, experimental, internal and intrinsic through the fullness of Christ who abides within. It is a higher reach of the stereotyped idea that "my mind to me a kingdom is," and describes the spiritual wealth and infinite resources of one who is no longer dependent for his happiness upon outward conditions.

And this applies to a situation where all the extremes of life meet in our experience. The apostle speaks of heights and depths, of penury and abundance, of fullness and want, of having everything and having nothing. And yet he tells us that amid all these changes his spiritual content never changes.

When the Brooklyn Bridge was built the problem that faced the

engineers was to invent a span in the steel cables that connected the abutments that would adjust itself to the contraction and expansion in the steel caused by the changes from winter to summer. This contraction and expansion amounted to over two feet in each cable; and if some method of elasticity or mechanical play were not discovered the cables, of course, would snap under the strain. They finally adjusted it by a simple device so that the two ends of the cables simply slipped by each other, and thus the great bridge adjusts itself to all changes of temperature.

The grace of God has provided for all extremes of life if we only have enough of it. Sometimes it is the upward swing of the pendulum that tests us most severely, and the soul that was faithful in adversity loses its balance in times of extraordinary prosperity and blessing. Sometimes it is the downward swing when the troubled and doubting heart is swallowed up with overmuch sorrow. But if we have learned the secret that Paul learned and have been instructed as he was instructed, we shall find a source of unfailing victory and invincible joy under the most testing ordeals.

So Joseph went from the heights to the depths and back again from the depths to the heights of life. So David proved his Shepherd's care amid the caves of Judah and walked as the man after God's own heart on the high places of a throne. So Paul could say, "Sorrowful, yet always rejoicing; . . . having nothing, and yet possessing all things." I have learned in every state to find my heaven within and my God enough for every need. ♦ ♦ ♦

God's Love in Affliction

Affliction is like a two-edged knife in the hand of a loving God

By LENORE MARTIN GRUBERT

IF God is a God of love, why does He permit so much suffering in the world?"

These words spoken more in bewilderment than as an inquiry were prompted by the state of my health. A multiple sclerosis patient, my condition was quite incomprehensible to the speaker. With the poet, Elizabeth Barrett Browning, who also had M. S.,* I can say:

*"I have lost—oh, many a pleasure
Many a hope and many a power,
Studious health and merry leisure."*

However, I believe that my life, so circumscribed by an affliction, is controlled by God. Because I accept existing physical conditions as His will, I have no feelings of resentment with my lot in life; rather, any suggestion of pity is a welcome opportunity to tell of God's love and purpose in permitting my nerve disease. By means of this trouble God drew me closer to Himself.

My years of physical disability (more than twenty) have resulted in spiritual progress by the grace of God. With other good, I have learned the need and joy of showing love to God and fellow men; therefore, I am a better person because I have had this debility. Certainly, through the power of the Holy Spirit, affliction can enrich the inner life, thus contributing to the eternal welfare of the soul.

Over and over again, Scripture substantiates my trust that God, with love, oversees my physical burden. These two passages concerning affliction are my favorites: "Behold, I

have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For mine own sake, even for mine own sake, will I do it" (Isa. 48:10, 11). "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17).

This spiritual approach to affliction, where God's will is accepted and His underlying purpose of love is understood, has brought sustaining courage and lasting comfort. Indeed, the difference between victory and defeat in trouble is an unshakable trust in the goodness of God; a firmly grounded belief that God is a God of love, that He is not hardhearted although He may be accomplishing His purpose through a necessary burden. He did not unsympathetically set out to make my life difficult.

Having gained a precious spiritual enlightenment as to God's love and purpose in permitting my physical burden, I have come to sense another value of affliction which goes beyond personal edification. I believe that



The author of this article explains her interest in THE ALLIANCE WITNESS. "For the past two years I have been receiving your magazine through the kindness of an anonymous giver. . . . Since I've enjoyed and benefited spiritually by the gift, can there be a better way to say thank you than by offering this manuscript which is written for the glory of God?"

Mrs. Grubert, of White Plains, N. Y., is a graduate of the University of Wisconsin and has a master's degree in fine arts from Columbia University. Her testimony is an encouragement to every sufferer and her gentle exhortation is a timely reminder to those who are well.

affliction can and does serve a two-fold purpose. It may be that God would have infirmity contribute to the spiritual growth of the well, just as it can lead to the soul refinement of those who are physically burdened. Perhaps God wants all those who know of a patient's plight to benefit thereby. How? Vicarious experience of bodily distress offers individuals a chance to show love to the burdened one, which is the essence of love for God. Here is offered an opportunity to grow in His love. "If we love one another, God dwelleth in us, and his love is perfected in us" (1 John 4:12).

But how does one show love to those who are hedged in by affliction? Could any direction be more clearly stated than this: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. 15:1)? That seems a big order. But to please God, to show Him love, a Christian will attempt it. Each one, in his own way, expresses loving concern for the plight of the physically troubled. In so doing, he learns how to "by love serve one another" in the name of Jesus Christ.

During more than two decades as a multiple sclerosis patient, I have had ample opportunity to note the degree of feeling individuals show for an afflicted person. Many were the times that I thanked God for the kind deeds of friends. These loving acts spoke to me of the workings of the Holy Spirit, the fruit of the Spirit being love (Gal. 5:22). At other times, I have felt a coldness to such a degree that I could say with the psalmist: "I am forgotten as a

*Reference to E. B. B. (1806-1861) from National M. S. Society, New York, N. Y.

dead man out of mind: I am like a broken vessel" (31:12). In some cases, thanks to God, I witnessed a change of attitude. The indifferent one must have listened with his heart and heard God say, "Prove . . . your love" (2 Cor. 8:8). It was almost as if such a one had been blessed with the spiritual insight to take soul inventory and ask of himself: "What am I doing to show God I love Him?" Mrs. Browning put it this way:

*"Can I love Thee, my Beloved; can I love Thee?
And is this like love to stand
With no help in my hand?"*

Yes, I have seen sparks of love ignited in human hearts. For a spell, the flame has shone brightly and would be expressed in small acts of charity. But the flame of love would then dim, sputter and die, leaving the darkness of a previous self-contained, unmindful state. It costs so much in hours and effort to lighten the burden of another! It is so easy to forget Paul's words: "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9). The stakes seem so small, the earthly reward so insignificant, the heavenly prize so distant!

All the human responses to an ailment of another—love, unawareness, or indifference—are qualities of empathy. In a recent newspaper item Psychologist Hans Hahn stated that empathy is the degree of feeling a person has for the suffering, problems or happiness of others. After much testing and study he reached this conclusion: Empathy must be an innate personality characteristic independent of intelligence or education. However, it would seem to me that empathy, as related to human suffering, is indicative of the degree that the Holy Spirit has been able to move hearts to show love for the ailing one. Is not constructive sensitivity, sharing one another's burden, actually a response of the human heart to the indwelling Spirit of love?

Basing my views on Scripture, personal adversity and observation, I have tried to verify my assumption that disease can be a blessing in disguise for the sick as well as the benevolent sympathizers. Affliction

is like a two-edged knife in the hand of a loving God. With one thrust, the blade can cut deeply into both the heart of the afflicted and the onlooker. If some selfishness, self-will and pride are gouged away, making room for love, spiritual progress is bound to follow. One of the outcomes is a compelling desire to show love to God by doing acts of love for others. Therefore, those who are "called" to bear affliction have a oneness in common with those who are "called" to show love to the burdened one. This unity of God's purpose in affliction, for the sick and the well, has for its ultimate outcome the eternal welfare of the soul. ♦ ♦ ♦



Quotes from Our Contemporaries

Says J. C. MACAULAY in *The Sunday School Times*:

"He is a truly great man who can take second place gracefully."

O Christ, What Burdens Bowed Thy Head!

*O Christ, what burdens bowed Thy head!
Our load was laid on Thee;
Thou stoodest in the sinner's stead,
Didst bear all ill for me.
A Victim led, Thy blood was shed!
Now there's no load for me.*

*Death and the curse were in our cup;
O Christ, 'twas full for Thee!
But Thou hast drained the last dark drop,
'Tis empty now for me:
That bitter cup, love drank it up,
Now blessing's draught for me.*

*Jehovah lifted up His rod:
O Christ, it fell on Thee!
Thou wast sore stricken of Thy God;
There's not one stroke for me.
Thy tears, Thy blood, beneath it flowed;
Thy bruising healeth me.*

*For me, Lord Jesus, Thou hast died,
And I have died in Thee:
Thou'rt risen—my bands are all untied;
And now Thou liv'st in me;
When purified, made white, and tried,
Thy glory then for me.*

—ANNE ROSS COUSIN.

Recent Congo Developments

The missionaries in Congo were very conscious of the overruling and restraining presence of the Holy Spirit during the days of the conferences just concluded.

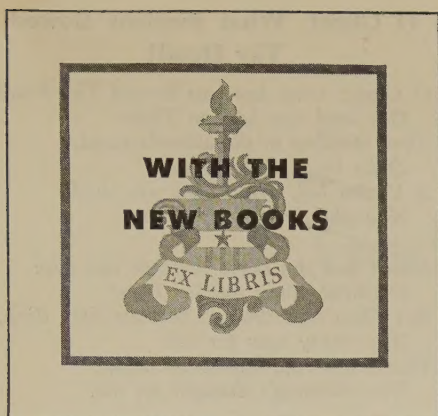
Both the missionaries and the national church assembled for their respective conferences at Kinkonzi July 11-21. On the opening day they united together in fasting and prayer. There was good fellowship between the two bodies and the Congolese pastors and delegates expressed thanksgiving for the missionaries and their hope for the continuation of the Mission work.

Nevertheless, the situation in the Congo is still critical. An organized group of dissidents has attempted to take over the administration of the church. These few carnal leaders are promoting an antiwhite movement that has many of the elements that characterize the situation in other parts of the republic. Threats against the missionaries had been made, but the Lord overruled and there were no demonstrations of any kind during the time of meeting.

As the conference continued, however, it became evident that there was little hope of a satisfactory solution to the problems created by the demands of the church upon the Mission. Every proposal of the Foreign Department to resolve the difficulty met with an unwillingness on the part of the church committee to assume the attendant responsibilities. Both conferences finally adjourned in a state of uncertainty and frustration. The Congolese allowed resentment and bitterness to suspend the usual joint Communion service on the closing day. This was a great sorrow to the missionaries and to many of the national Christians.

It still remains to be seen if the promises by the government to assume the financial responsibility of the primary school program will be realized by August 31, the date when Mission subsidy ceases.

The missionaries are confident that God will bring better days for both them and the church. Please continue to pray. Further developments will be reported.



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The Conclusions Cannot Be Disputed

Divine Election, by G. C. Berkouwer. Wm. B. Eerdmans Publishing Co. (1960), Grand Rapids, Mich. 336 pages, \$4.50.

Dr. Berkouwer through his translator, Hugo Bekker, has presented the English reader of the theologically-minded public with another in the penetrating series of *Studies in Dogmatics*. In this volume the somewhat vexatious question of God's elective act, or predestination, is discussed. There are some Christians who will almost belligerently brush this volume aside, declaring that the Scriptures do not teach any such doctrine, and therefore they are not obliged to yield credence to it. Berkouwer quotes or refers to well over two hundred verses in the Old Testament and to well over four hundred in the New Testament to establish the doctrine. There will always remain a doubt in many minds, however, if Berkouwer correctly interprets all of these Scripture passages. In many instances the term "correctly" will hinge upon one's previous theological orientation.

The book appears to have been written primarily to answer both old and new objections to the doctrine of election. Among those objections dealt with is that of the false and unequal identification of election with arbitrariness on the part of the divine Being. Arbitrariness borders upon irrationality, and there is no irrationality in God. Election instead proceeds upon the attributes of wisdom and love. It is also demonstrated quite Biblically that for a believer to object to the concept of election is incipiently to object to the doctrine of salvation by grace, for apart from grace no one ever becomes saved,

in that all are already dead in trespasses and sins.

The author, who is professor of theology at the Free University of Amsterdam (The Netherlands), shows that the doctrine of election does not necessarily imply the contradictory or antithetical concept of rejection. If the decrees were held abstractly such might be the case. Berkouwer admits that Romans 9, where the concept of repudiation comes directly to the foreground, is speaking in terms of temporality and not in terms of salvation unto eternal life. The doctrine of election can be preached not in the abstract but as God's method in Christ whereby He brings lost men unto Himself.

Another objection which is treated is that which claims the doctrine of election vitiates in part the imperative character and authority of preaching. Berkouwer admits that some extremists have seen little if any value in preaching. He cites the Dutch theologian Hoekesema, who thinks that preaching is entirely proclamation and includes no invitation. With this Berkouwer emphatically disagrees. Berkouwer sees in the act of preaching both proclamation and invitation. Preaching is the situation in which the soul is "offered Christ" and this "offer" must be genuine, since it is not merely the "preacher" who causes the offer to be made, but God Himself. The author traces the elements of proclamation and invitation throughout the Book of Acts and finds that to all intents and purposes they receive equal emphasis. "The gospel comes to man as a true message. . . . It is filled with the coming of Christ into the world. . . . The divine act is likened to the rising of the sun. . . . Thus the gospel concerns all" (p. 222).

Berkouwer rejects Barth's interpretation of election, which says in effect that all men will eventually be saved. He shows that the gospel is a call to faith and repentance through Christ. The "universality of salvation" is construed to mean that every age, nation, people, etc., have contributed their portion to the Church of Christ.

The doctrine of election, rightly understood, does not contribute to spiritual pride, but rather engenders a spirit of true humility in the believer.

The doctrine of election becomes the veritable foundation for Christian assurance. There are three ways in which we know that we "have passed from death unto life": (1) the unfailing promises of God; (2) the internal witness of the Holy Spirit; (3) a reasonable conformity of works to our profession.

The author draws three conclusions

with which few if any believers would care, or dare, to dispute. (1) There is always the possibility of the worst of sinners being reconciled by the cross. (2) There is always the necessity for the preaching of the gospel to all. (3) There is always the thesis of the divine sovereignty and the antithesis of human responsibility.—JOHN F. GATES.

Come Wind, Come Weather, The Present Experience of the Church in China, by Leslie T. Lyall. Moody Press (1960), Chicago, Ill. 95 pages, \$2.00.

A very rough wind has struck the church in China, and Leslie Lyall, of the Overseas Missionary Fellowship (China Inland Mission), tells of both betrayal and courage as Chinese Christians faced the pressures of a godless government. There are no half-truths here of the morbid sensationalists, nor is there tear-jerking sentimentality. This is a short and simple account of how large groups within the church willingly coöperated with the Communists, and how little by little others were forced into line as the strongest and bravest were struck down. It is not a cheerful story, but Christ still has witnesses in China and they need our prayers more than ever. If you want to know why you should pray for China, and how a Communist government handles religious problems, read this book.—HELEN SIGRIST.

The Savage My Kinsman, by Elisabeth Elliot. Harper & Brothers, New York. 160 pages; \$5.95.

Since January, 1956, when five young missionaries were killed when they attempted to reach the Auca Indians of Ecuador, a number of books concerning some aspect of the story have appeared. This is Mrs. Elliot's third book and it is the account of her life with the people who killed her husband. The book is profusely illustrated, and the pictures and details of life in a primitive society make a beautiful book and fascinating reading. The problems of language and communication are vividly told. But the reasons for Betty Elliot's being there are not omitted: in obedience to God she is attempting to be a witness (Isa. 43:10) to Christ.—ANITA M. BAILEY.

Books in Brief

Personalities of the New Testament, by Ralph G. Turnbull. Baker Book House, Grand Rapids, Mich. 114 pages, \$1.95.

One of the Minister's Handbook Series, this little book contains interesting and complete sketches of New Testament characters. The material would be helpful to both preachers and teachers.



DAVID R. ENLOW, Reporter

AT HOME

Wesleyan Youth slate national convention: Plans are being completed for the first National Wesleyan Youth Convention to be held in Louisville, Ky., December 27-29, 1961. Wesleyan Youth is an auxiliary of the Wesleyan Methodist Church of America. More than 1,000 young people from North America and Wesleyan world mission areas are expected to attend the sessions which will be held in the Kentucky Hotel in the heart of Louisville. Dr. Walter H. Judd (R.-Minn.), widely known missionary-turned-congressman, will speak in a Thursday session.

Methodist Church membership tops ten million: Membership in the Methodist Church in the United States now exceeds ten million. Dr. Harry Denman, general secretary of the Methodist General Board of Evangelism, has reported that as of June 26 membership in the church had reached 10,010,671.

Ruling on clergy Social Security waiver: The Internal Revenue Service has announced that effective immediately ministers of religion, members of religious orders and Christian Science practitioners will no longer be permitted to withdraw a waiver certificate, once it is filed, declaring exemption to participation in the Social Security system and payment of the tax.

World-wide religious TV via satellites forecast: Religious TV broadcasts to every corner of the world via communication satellites is a realistic prediction, according to Dr. Clarence W. Jones, dean of Protestant missionary radio broadcasting. In Milwaukee to direct the third annual World Conference on Christian Communications at Concordia College, Dr. Jones said mission agencies should be preparing for this revolutionary development to become a reality within ten years.

ABROAD

World's population up eleven million: Returns from India and Pakistan have increased the 1961 world census by eleven million persons. Increasing by about 135,000 a day, the world's population is nearly three billion. The recent tabulations in India and Pakistan represent the "largest sudden increase since 1953, the year the Chinese discovered their population figures were short by some one hundred million people," according to the Population Reference Bureau—a private research group which details world population statistics.

Ten thousand defy Reds, attend church rally: Some 10,000 East German Christians crossed the border into West Berlin July 23 for the tenth biennial *Kirchentag* (Evangelical Church Day Congress) in defiance of Communist laws banning the meet. The East Germans were joined by 70,000 West Germans in a mass meeting at the close of a five-day Evangelical Church rally in West Berlin's giant Olympic Stadium.

Israeli fanatics halt worship in church: Services in the American Christian Church in Jerusalem were halted when stone-throwing bigots attacked the edifice of the Church of Christ group, a conservative body. The two American missionaries of the church who complained of the attack were given assurances of police protection by an Israeli official.

Turkey guarantees religious freedom: Turkey's new constitution, recently approved, guarantees freedom of worship for all in this predominantly Moslem nation.

PEOPLE

Southern Baptists name Hobbs: At the annual meeting of the Southern Baptist Convention, attended by more than 9,000 messengers (delegates), Dr. Herschel H. Hobbs, pastor of First Baptist Church, Oklahoma City, was elected president, succeeding Dr. W. Ramsey Polard, of Memphis, Tenn.

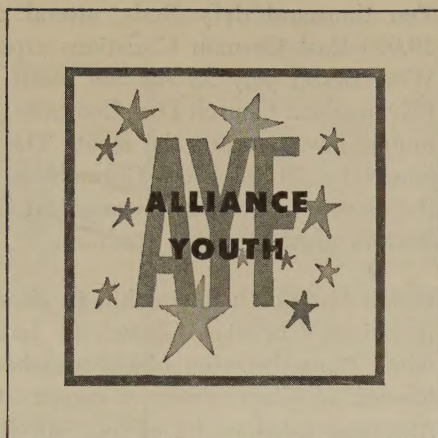
Dr. Ockenga named Fuller Seminary president: Dr. Harold John Ockenga, formerly acting president of Fuller Theological Seminary, Pasadena, Calif., has now been appointed president. Dr. Ockenga will continue as pastor of Park Street Church, Boston.

PEOPLE SAY

Tom Rees: At the conclusion of his four-month, 26,000-mile mission to Canada, British Evangelist Tom Rees warned that churchgoers may be extinct in twenty years. The Anglican layman, leader of the interdenominational mission that maintained a three-rallies-a-day pace, said he was "appalled" at the almost complete absence of teen-agers and young adults from Canadian Protestant churches. "All I seemed to see," Mr. Rees said, "were gray beards and bald heads. At this rate the churches will be empty in twenty years."

THE PRESS

Paperback Bible causes copyright dispute: Eyre & Spottswode, Ltd., the Queen's official publishers, announced issuance of a paperback edition of the Gospel of St. John taken from the New English Bible and precipitated fresh controversy over copyright laws. The copyright on the new Bible is held jointly by the presses of the Universities of Oxford and Cambridge. In return for it, the two presses financed the translations from the Greek and Latin upon which the new Bible is based, and said they would take "all necessary steps" to protect their copyright.



DONALD MORELAND, Editor

High Time

Double meanings can sometimes cause much trouble, but I think most AYFers can appreciate fully the double meaning of this title. When it is "high" time for you—that is, when you are getting ready for this coming fall semester in high school with all its new experiences and opportunities—then it is certainly "high time" for your AYF to get ready for the coming season with an aggressive program. To help you the National Youth Office in cooperation with your District Youth Secretary has prepared the following materials: "Won by One" is the theme for the fall emphasis for all our Alliance Youth Fellowships. This program is in cooperation with the National Sunday School Office and the packet can be shared by the Sunday school and AYF. It carries the 1961 youth emphasis, "Evangelize," strengthening the impact of your AYF for Christ through the witnessing theme, "Won by One."

You will appreciate the flexible nature of the program, for it can be tailored to meet your own needs. Posters and score cards are included and these will prove to serve varied purposes. The suggested dates for this emphasis are October 1 to November 5, but the program can be adjusted to fit the schedule most convenient to you. The packet is now available. Order through Christian Publications, Harrisburg, Pa. The price is \$2.00.

AYF Compass, our national youth paper, is enjoyed by approximately 3,000 subscribers. We are now hav-

ing our annual subscription campaign which has been extended to September 30. We have set our goal for 4,000 subscriptions this year. If you have been subscribing, it is time to renew your subscription. If you have not been receiving the *AYF Compass*, now is the time to subscribe. A grand award in the form of a \$50.00 sacred music record library will be given to the AYF with the highest percentage of subscribers. Remember, the subscription rate for the year is \$1.00. Send your subscriptions to the National Youth Office, 260 West 44th St., New York 36, N. Y.

"AYF Notebook" is a new loose-leaf notebook. In the future all printed material will fit this notebook. Order it now; price, 40 cents.

"AYF Chorus of the Month" is being sent to your AYF every other month. This is now being prepared so that it can be placed in the new AYF Notebook. Additional copies of the choruses for the two months may be purchased for five cents each.

In the near future the following material will also be available for the AYF Notebook: personal devotional pattern called "AYF PDQ's" (Personal Devotions Questions), the AYF Constitution, the new AYF record system and AYF officer's responsibilities. This material may be ordered through the National Youth Office in New York.

"AYF Verse Review" is the new Scripture memory program for the Senior AYF. A special verse packet has been prepared and the first series

of verses is titled "Requirements for Soul Winning." Other series of verses will follow. The packet with the set of verses may be ordered from the National Youth Office; price is six cents.

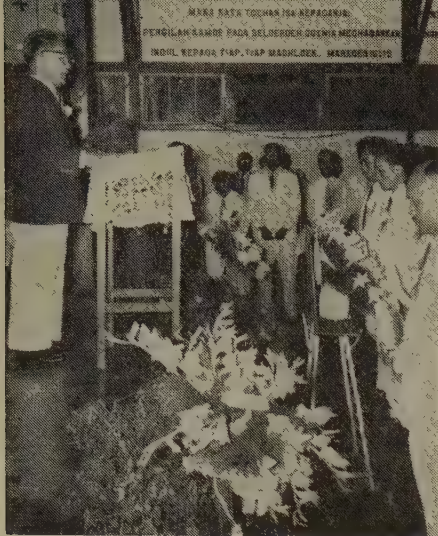
"Junior AYF Verse Review" is the new Scripture memory program for the Junior AYF. A special verse wallet has been prepared and the first series of verses is called "Alphabet of Bible Verses to Challenge the Junior AYF." The wallet and verse cards cost just eight cents.

"The Hi-Neighbor Campaign" is offering a great opportunity of service for many of our AYFs. This program can be used at any time by your young people, and with the equipment kit you will be able to reach scores of younger boys and girls for Christ. Order this kit from the National Youth Office; price, \$4.95 postpaid.

"The International AYF Life Investment Conference" is an opportunity of a lifetime. Your AYF should begin this fall to plan to be on hand for this important occasion. Alliance young people will be coming from all over the United States and Canada and from around the world to attend this official jubilee commemoration for the Alliance Youth Fellowship. It will be held August 1-6, 1962, at the world's largest hotel, the Conrad Hilton, in Chicago, Ill. The conference package price will be \$44.50 plus registration. The registration fee is \$4.00 if paid by June 15, 1962. Begin to plan and pray for the International AYF Life Investment Conference.

Voluntary Renunciation

Ordinarily Christians imagine that all not positively forbidden and sinful is lawful, and seek to retain as much as possible of this world, its prosperity, its literature, its enjoyment. But the truly consecrated soul, like the soldier, carries only what he needs for the battle. Laying aside *every weight* as well as the besetting sin, afraid of entangling himself with the affairs of life, he seeks to lead a Nazarite life, one especially set apart for the Lord and His service. Without such voluntary separation, even from what is lawful, no one will attain power in prayer. —ANDREW MURRAY.



Rev. J. P. Kantohe, chairman of the church in East Indonesia, prayed



Rev. William W. Conley, director of the Jaffray Bible College, presented a cup to William Dojos, Dyak who was valedictorian, for his academic excellence

Jaffray Bible College Graduates First Class

By REV. RODGER LEWIS

SIX young men from five of Indonesia's islands were graduated from Jaffray Bible College on May 31, 1961. The impressive ceremony was held in the Gospel Tabernacle Church of Makassar, Sulawesi. This class was the first to complete the course since the college, in 1958, became the successor to the Makassar Bible School.

With academic standards raised and its course lengthened to five years, the college is now able to receive men and women who have graduated from either of the Alliance Bible schools in Indonesia (Long Bia and Balai Sepuak, Kalimantan) and give them two years of additional training before sending them out with a new diploma. Three of the graduates were in this category. The other three had been in the college for five consecutive years, but they had had a junior high school education before entering.

Mr. Lawrence Kamasi, faculty member and recent graduate of the Alliance's Ebenezer Bible Institute in the Philippines, led the program. Opening prayer was offered by Rev. B. Mongan, a regional chairman of the national church in central Sulawesi and one who had sat under the teaching of Dr. Jaffray.

Rev. William W. Conley, director of the college, spoke briefly. He was followed by William Dojos, valedictorian, who presented a summary of the life of Dr. Jaffray. Later Mr.

Contrary to expectation, Jaffray Bible College has not yet moved from Makassar. The proposed new location in eastern Java involved unacceptable limitations, particularly upon the students in their Christian service activities. Other possible locations are under consideration. In the meantime, local conditions involving personal security have eased. The buildings are becoming more unfit for use, but if the question of ownership for the land now being rented could be settled, the Mission would consider erecting new ones on the present site. Pray that this training college will be quickly released from this predicament. Since 1932, when Robert A. Jaffray founded it, the Bible school has had a ministry of incalculable value.

Dojos received a cup honoring him for his scholastic achievement. He and Soleman Tebari will now join the teaching staff of their alma mater, the Alliance Bible school in Long Bia, East Kalimantan.

The Balinese graduate, I Made Sukarja, brought a short message, and then Rev. F. R. Whetzel, chairman of the Indonesia Mission, spoke, stressing the necessity of faith, prayer and action. He illustrated by refer-



Our Cover

These six young men represent the breadth of our work in Indonesia. Standing, from left to right, are two Dyaks from East Kalimantan and a Balinese. Those seated are from Timor, Central Sulawesi, and Sangir, an island near the Philippines. Pray for these young men as they engage in ministry for the Lord, and for others to hear God's call.

ring to the life of Dr. Jaffray with whom he had been interned in Sulawesi during the war. Mr. Whetzel told of the enduring faith and fruitful activity of the man for whom Jaffray Bible College has been named (a name, incidentally, chosen by Indonesians). He was with Dr. Jaffray when the Lord took him home. When Mr. Whetzel had described that parting scene he declared that the mantle of Jaffray had now fallen on the graduates of this college. The audience was moved by these remarks. Many of them had known Dr. Jaffray in the days of his Makassar ministry. The offering taken on this occasion was for the support of the college. The graduates sang *Sudah Sedia* ("Ready to Go"), and the student body also rendered a fitting selection.

After Mr. Conley had distributed the diplomas the graduates stood below the lecturn while a dedicatory prayer was offered by Rev. J. P. Kantohe, chairman of the national church for East Indonesia.

Many friends of the college from the city of Makassar, as well as Christian leaders trained in the Bible school, were in the audience of five hundred people which filled the beautifully decorated church.

Mr. Conley has had to return to the United States. Prayer is requested for the blessing of God to rest upon the continued ministry of Jaffray Bible College. ♦ ♦ ♦



NETHERLANDS GOVERNMENT PHOTO

*A Dani can be friendly—
or his spear and arrows can bring
death without mercy*

The articles on these two pages were received just a month apart. In the first ("Praying and Doing Good"), Mr. Bozeman tells of the trouble caused by the opponents of the gospel and of the problems it posed. The second article (below) tells of that opposition erupting into violence.

By REV. T. C. BOZEMAN

The First Dani Martyr

UNTIL recently there has been little response to the gospel message in the south Baliem area. This has been largely because of the local chief's attitude. He refuses to believe and his people fear to depart from his example. Many hundreds of them would follow the Lord gladly if the chief would give his consent. His name is Ukumheatik. Please join us in prayer for him.

In the north Baliem there has been for some time a good response to the gospel. At Pyramid station hundreds of Danis continue to attend the Sunday services. The witness school is going ahead. Easter Sunday thirty-six Danis were baptized (ALLIANCE WITNESS 6/14/61). Farther north the Australian missionaries are having a healthy spiritual ministry. Many of the believers from that region are traveling to widely scattered points where they contact relatives and friends to whom they bring the gospel message. It is from that northern area that a group of Dani believers came about three months ago. They located twelve miles below our station in a valley called Kulukwi, which is enemy territory for the people in our section. Approximately fifteen hundred Danis live there, and they are in one of the

largest confederacies in the entire Baliem.

When the believers arrived they immediately started telling the folk of Jesus. Many Kulukwi people immediately decided to follow the Lord. Two brothers shared in leadership, and they bent their powers toward the "Jesus way." The younger brother, Selanuok, was especially evangelistic in his endeavors. On many occasions he made the twenty-four-mile trip to be sure that we would come to Kulukwi on Sunday to teach them more of Jesus.

For the past few months Myron Bromley has been doing linguistic work in our area, and we decided to take turns going to the Kulukwi on week ends. The trail is about the worst of the worst. One of the highest mountains of the region has to be crossed and there are many gorges and swollen creeks. However, our efforts were rewarded when every Sunday over two thousand people turned out for service. They drank in every word. Afterward they would gather into groups to discuss the message. At night there was little sleep for the missionary as everyone wanted to hear Bible stories. They would in turn take the stories back to their own villages and

teach their people. We organized a group of six fellows who would learn the Bible stories and messages and take turns preaching. One of the first messages was delivered by Selanuok. It was on Lazarus and the rich man. I spent all day Saturday and most of Sunday morning going over it with him. He would come and say, "Potman, what was that man's name again? It slipped my mind." However, he did very well in the service.

Selanuok's heart has been very tender toward the Lord from the beginning. He would pray in simple childlike faith for everything. If anyone dared to eat a potato and not pray over it first, he would get a severe tongue-lashing from Selanuok. He considered working on Sunday to be one of the worst offenses, and those who would not come to the Sunday service he called "Satan's boys." I have seen very few Christians as humble as Selanuok.

He also had a strong desire to burn all of his fetishes and war implements. He approached us about it on different occasions, but we felt that he should wait until they all had more instruction and were better rooted and grounded in the gospel. However, during the week, when we

were not there, they all gathered for a service and brought all of their fetishes and war implements. They set fire to everything. That night several of them came to our station carrying some of the charred remains of what had been on the fire that day.

I was glad that they had made this break with the past and the things that formerly held them in bondage, and yet there was a fear in my heart about what might happen. They no longer had any means of defense should they be attacked. I asked them what they would do should an attack take place and they shrugged it off. I prayed that God would prevent that from happening. We continued to go to the Kulukwi area on week ends for services and the Lord continued to bless.

However, not everyone was happy about the fetish burning. The allies and peoples adjacent to the Kulukwi began stirring up trouble and there was talk throughout the whole area. We felt that Satan was at work. Last week end (May 20, 21) I prepared to go to the Kulukwi as usual. A friend from the Regions Beyond Missionary Union was at our station for a visit and asked permission to go along, and we took a few carriers from our station. Along the trail things went as usual. When we arrived in the Kulukwi the people were having a feast, having burned some fetishes that day. They were happy. Selanuok met us and gave us some pork and we went to the camp and cooked our meal. That night many people came and I went over the lessons for Sunday. I wanted Selanuok to give a message on the resurrection.

Early Sunday morning many folk arrived. We usually start the service around eleven o'clock, but by eight there were already about three hundred present and they began to sing. Selanuok arrived with the news that the groups around the Kulukwi who were opposed to the gospel were planning an attack. He had heard of it just that morning and was quite distressed. After we had prayed together he went out and sang with the group. A few minutes later some people came and said, "They are coming."

On the distant mountainside we could see several groups of warriors, but no one seemed too disturbed. They simply started singing again.

My missionary friend and I had prayer together that God would keep His hand on the situation. When I looked again the warriors had descended the mountain and were only a short distance away. We did not know what to do. The Kulukwi people were still standing there with us. They couldn't believe what they saw.

There were at least two thousand warriors, all fully armed with bow and arrows and spears. We had nothing. We waited until the last minute and then decided that the best thing to do would be to leave. By this time we were pretty surrounded but we made a way to a nearby thicket and found the trail leading up and out of the Kulukwi.

Only seconds in back of us were our pursuers. When we started up the mountain we could hear the screams of those being killed. The trail behind us was thick with warriors who were after us. I knew that our only hope was to keep moving fast and out of there.

Selanuok was the first they caught. They drove a spear through his stomach and he died instantly, crying out to Jesus. They caught a woman who was fleeing and killed her. How many were killed we will probably never know. All of the believers from the north Baliem area were chased and many were killed. They took all of the pigs, and burned twenty-five houses. (Continued on page 19)

Praying and Doing Good

I WONDER if others have the same problem as I. I find it relatively easy to "pray for them which despitefully use" me (Matt. 5:44), but to "do good to them that hate" me is a bit of a problem. The "praying" and "doing good" seem to be miles apart when it comes to daily practice.

It is easy to pray for these benighted people who live in a world of darkness, fear and superstition. When we see them mutilating their bodies in mourning periods, practicing magic and using weird fetishes to heal diseases in their families, we are moved to sympathetic prayer in their behalf. The praying part is easy.

However, to "do good" to them is quite different. For example, a Dani man recently became disgruntled and sour at us for no particular reason. We had been preaching repentance and a parting from the old ways, and this man got the idea that we were trying to force him to get rid of his fetishes and become a Christian. In his sour mood he went everywhere forbidding anyone to come near our station or sell us sweet potatoes or other food. This made things rather difficult for us as we are dependent on the people for these things.

We had employed other Dani men to prepare us a large garden plot. When they were in the process of farming our garden this disgruntled

Dani went to them as they worked and scolded them. He threatened them and thoroughly frightened them. That put a sudden end to our plans for a garden.

Other influential Dani men are threatening and scolding the Dani boys who attend the school and come to our gospel services. They work evil from every side. The local chief, Ukumheatik (who presently has over twenty wives and is looked upon as the most powerful of all the Baliem chiefs), has opposed the gospel and vehemently forbids anyone to break with their fetishes and old ways to follow the Lord. He is a very likable man and frequently spends much time in our house drinking our instant coffee, which he greatly enjoys. But at the least hint of anything that has to do with the spiritual he flies into a rage and puts several kinds of taboos on the station and surrounding areas, making it very difficult for the few who do desire the way of the Lord.

I find it very easy to pray for these men who work evil against us and the cause of Christ. They have certainly yielded themselves to Satan and we pity them in this respect. But we pray daily that God will give us a double portion of His Spirit and grace to help us not only to pray for them but also in some godly way to "do good to them." ♦ ♦ ♦

Guinea

The Baro Girls School has a record enrollment of forty-seven, some here for the first time. Pray for their salvation; pray also that they may apply themselves to their studies. . . . About ten broadcasts a week are reaching the people in five different tribes in the Guinea. Pray that these messages will cause many to turn from sin and seek Christ as Saviour and Lord. . . . Pray for a member of the Guerzé church committee who has apparently taken his sick son to several fetish doctors after the hospital doctors said they could do nothing for him. Pray that this father will obey the Lord and have the elders pray for his son.

Mali-Upper Volta

The revival that began in April continues to bring cleansing and blessing throughout the Somasso district. The Christians meet each night for prayer, and they fast through the noon hour on Sunday. The work among the women is a particular joy because they are now meeting twice a week to learn to read and to write and to study the Word. Many have found Christ as their Saviour. The offerings have shown a marked increase.

Gabon

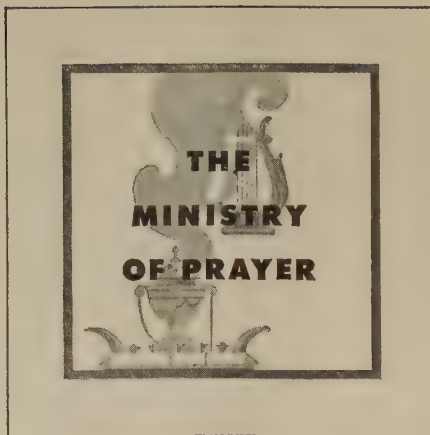
Rev. Jean Mbadinga, chairman of the church in Gabon, has received word that the government has officially recognized the C. & M. A. Church of South Gabon. Praise God for this answer to prayer (10/19/60 issue).

Cambodia

Pray for the opening of a church center at O'Raang, where Rev. and Mrs. C. E. Thompson want to begin work among the Mnong-Biet tribespeople. The Thompsons will be seeking government authorization to live at O'Raang to begin language study and to work in many villages they have already touched with the gospel. These people are very receptive. Pray that a strong church will be established among the tribes in Cambodia. . . . Praise God for the safe arrival of Miss Barbara McGonagle. She has begun her study of the Cambodian language as well as her work in the field headquarters office. . . . Pray for visas for Rev. and Mrs. A. E. Hall and Mr. and Mrs. D. M. Taylor, missionaries appointed to sail to Cambodia in 1961, and for Rev. and Mrs. M. E. Graven who are due to return from furlough this fall. Pray, too, that Mrs. Graven will be restored to full health prior to their sailing. . . . Praise God for an increased interest in the Bible Correspondence Course on Luke. Pray that the study of God's Word will result in a deepening in the lives of the Christians and in the salvation of the lost.

Laos

The Christians in Xieng Khouang Province, now in Communist-held territory, are depending heavily upon the prayers of God's people everywhere.



Thailand

Praise God that Yuang's wife has accepted the Lord (4/19/61 issue). The Christians meet twice a week at the chapel at their home. They also held a VBS recently; four teen-age girls put their faith in Christ, one of them Yuang's oldest child. The two neighbors, Mr. and Mrs. Liam, who prayed at the Udon conference (6/28/61 issue) have found persecution hard to bear. Pray that they will find Christ sufficient in all phases of their lives. . . . A young man, a priest in Bangkok for seven years, answered one of the newspaper ads about the Bible Correspondence Course. He believed as he studied, left the priesthood, returned to his home near Khon Kaen, and shortly afterwards entered the short term Bible school where he was a fine student. Pray for him. . . . Some one hundred men at Klongpai Prison had studied the Bible Correspondence Courses but afterward were forbidden to receive more. Two of these men studied all the English courses while they were serving time there and professed to receive Christ. After being released from the prison both entered the short term Bible school at Khon Kaen. One has helped in the bookstore at Korat since finishing his studies in the STBS, and he seems very much interested in applying for entrance to the full term Bible school. Pray for this hungry heart.

Colombia

Praise God for the good reports in the Caquetá jungle region, where Rev. and Mrs. O. W. Jacobson are beginning a new ministry among thousands of colonizers. There is already good response, with a hundred persons attending services and with thousands of pesos being given as tithes and offerings to acquire property for a chapel and school. There is opposition, however, so pray that Satan will not be successful in attempting to crush the new work from without and to split it from within. Part of the difficulty stems from certain cults which are making inroads in that same region. . . . Pray that the Lord will definitely lead in the proposed purchase of property in Florencia, the capital of Caquetá. . . . Pray for the

resolving of internal problems in the Buenaventura church. . . . Pray for divine leading in establishing a new extension center north of Buenaventura. The Buenaventura pastor and his wife feel called to this new venture (5/31/61 issue.)

Ecuador

Continue to pray regarding the purchase of property for a new Bible institute in the city of Guayaquil, and the construction to begin shortly (4/19/61 issue). Pray that the right contractor, workers and materials may be secured, and that this building may truly be an honor in this land to our God. . . . The domestic servant on the Agato station, an Otavalan Indian, has felt the call of God to preach to his own people in the neighboring towns around Agato, as well as on the Salasaca station about six hours' distant from Agato. Pray that God will give this man a powerful ministry as he visits the various little groups each Thursday.

Peru

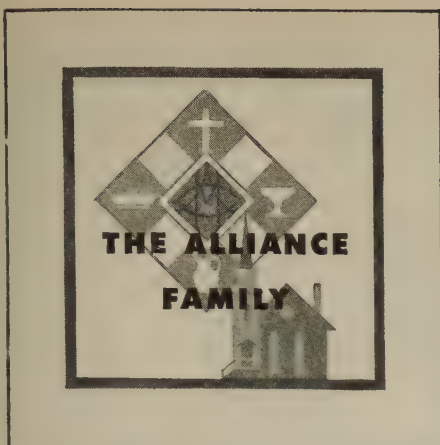
Pray for the new executive committee of the Lower Huallaga Convention, that they may be guided by the Lord as they lead the people. Three new groups of believers have been formed in this area—at Cruzita, Cayumba Chico, and Piedad Ancha. This convention has also taken on a new worker, Eligio Trujillo, who has accepted the call at the lower salary they are able to offer him. Pray that God will abundantly provide for him, spiritually and materially.

China-Hong Kong

Rev. Andrew Liang, a very valuable worker, has had repeated attacks of stomach ulcers. Pastor of the Hilltop Church at the Bible Seminary, as well as assistant editor of the *Youth Companion*, his work and ministry have been interrupted while he recuperates at a rest home and is treated at a nearby hospital. Pray for the complete deliverance of this servant of the Lord who is so badly needed in these places of ministry. . . . English Bible classes are conducted each week by Rev. and Mrs. John Bechtel and Rev. A. G. Bollback in different high schools. These contacts have resulted in many young Chinese indicating their desire to follow the Lord Jesus. Tracts and booklets are distributed to hundreds of students each month. Pray for those who receive these and who subscribe to the *Companion*. This is a very fertile field.

Japan

While Rev. and Mrs. A. Van Schooten are at home on furlough this year the entire Sannin area will be without a resident missionary. This area is considered to be one of the spiritually darkest areas in the entire country. Pray that every Christian will take the responsibility to witness faithfully, and that the churches will grow spiritually and numerically even during the absence of the missionaries.



JAMES B. HARR, Reporter

To the Fields

Rev. and Mrs. Charles W. Good and children, Charlene, Cheryl and Caleb, left July 21 for their second term in Peru. They will be stationed in Iquitos.

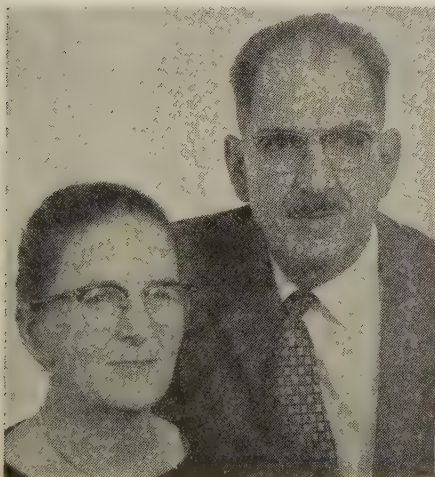
Miss Viola L. Beack also left July 21 for her first term in Peru. She is a member of the Alliance church in Delray Beach, Fla., and is a graduate of Toccoa Falls Institute and Bible College, Toccoa Falls, Ga. She will serve as secretary-bookkeeper for the Mission.

Rev. and Mrs. F. Raymond Miller, Jr., and children, Colleen and Darleen, left August 3 for work in the Ilaga Valley of New Guinea. They both are graduates of Toccoa Falls Institute and Bible College, Toccoa Falls, Ga., Mr. Miller receiving a degree in Biblical education. They are members of the Central Alliance Church, Miami, Fla., and served at the Fellowship Alliance Church in Tampa.

Rev. and Mrs. Raymond M. Clemmer left August 4 for the Philippines for a fourth term of service. Mr. Clemmer will be manager of the Alliance Press and the bookstore in Zamboanga, while Mrs. Clemmer will be hostess in the receiving home. Mr. Clemmer has served as business agent for Simpson Bible College since 1957.

Rev. and Mrs. Robert J. Adams and

Rev. and Mrs. R. M. Clemmer
Philippines



children, David, Steven, Rosalys, Gordon and John, left August 4 for their fourth term in Mali-Upper Volta, West Africa. Mr. Adams will serve as head of the Bible school at Ntoroso.

Miss Enid N. Miller left August 6 for her fourth term in Gabon. She will engage in translation work while stationed at Koula-Moutou.

On Furlough

Rev. and Mrs. Ernest P. Howard arrived July 29 from Mali-Upper Volta on emergency furlough because of Mrs. Howard's health.

Rev. and Mrs. Gordon L. Diehl and children, Barbara, John, Janice and Ruth, arrived July 31 from the Ivory Coast. They have had two terms on the field.

The following have arrived from Congo: *Miss Ruthena F. Patterson, R.N.*, after two terms, and *Miss Anna M. Rempel, R.N.*, after one term, on July 27. *Rev. and Mrs. James A. Macaw* and children, Marilyn and Douglas, on August 4, having completed two terms; *Rev. and Mrs. William N. Hotalen* and children, Iris, Stan, Norwood and Terry, on August 4, following one term on the field.

From Guinea, Africa, *Rev. and Mrs. Arnold F. Ratzloff* and sons, Donald and Paul, arrived August 3 after three terms of service, and the *Misses Dorothy I. Adam, R.N.*, and *Jane M. Hamilton* arrived August 8, completing two terms.

Mr. and Mrs. T. Raymond Stombaugh and children, Joyce and Stephen, arrived on July 31 from Gabon following one term of service.

From South America, *Rev. and Mrs. Samuel Wilson* and children, Barbara, Samuel, Jr., and Linda, arrived from Peru July 29, after their first term of service. From Ecuador, *Miss Evelyn M. Rychnier* arrived from her second term on August 3, and *Rev. and Mrs. George Dockter* and children, Martha, Paul and Timothy, arrived on August 4. They have completed their third term.

From Indonesia, *Rev. and Mrs. Ivan*

E. Lay and children, Carol, Paul, Rebekah and Joyce, after two terms, and *Miss M. Pauline Roseberry, R.N.*, having completed her third term, arrived July 27.

Rev. and Mrs. Alvin Van Schooten and children, Ruth, Timothy and Paul, arrived from Japan on July 31, having completed their first term.

Rev. and Mrs. Walter G. Pister, their son, Philip, and baby, Lorraine (born July 11), arrived August 7 from Mali-Upper Volta, Africa.

With the Lord

Rev. Charles N. Van Arsdale went to be with the Lord on July 13, in his ninety-fourth year. "Uncle Van" was soundly converted while a youth and became a charter member of the North Side Alliance Church in Pittsburgh, Pa. He was one of the late Rev. E. D. Whiteside's "boys" and helped to establish and organize the church that is now known as "Pittsburgh's great center of missions and evangelism."

After more than a decade of ministry under Mr. Whiteside he organized churches at Sheraden, Beaver Falls, Marion Hill, West Bridgewater (now Beaver) and Youngwood. People everywhere in Beaver Valley knew this kind-hearted, energetic and saintly man as "the shepherd of the hills." Only a few people in those days owned automobiles and Uncle Van was not one of them, nor did he have a horse and buggy, nor even a bicycle. He tramped over the hills in all kinds of weather to

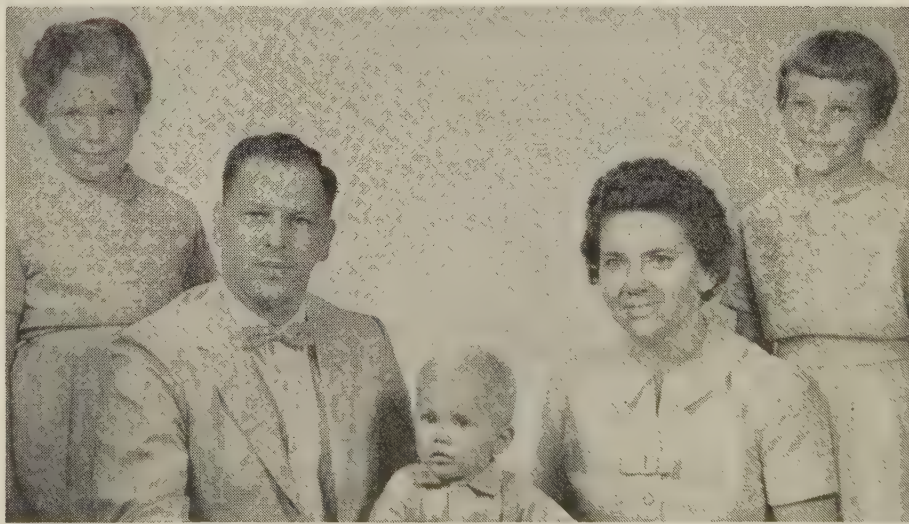


Viola L. Beack
Peru



Enid N. Miller
Gabon

Rev. and Mrs. Charles W. Good and family, Peru



minister to members, friends and neighbors in sickness, sin or trouble. Many people found Jesus Christ as their Saviour through his faithful ministry of visitation.

With the exception of the period of 1917-18, when he served as dean of men at Nyack Missionary College, Nyack, N. Y., all his ministry was carried on in the Western Pennsylvania District. After his retirement he established his home at Mahaffey, Pa., where he lived until he moved to the Alliance Home in Carlisle in 1958. Here his life of intercessory prayer and radiance in Christ was a source of blessing and inspiration. A number of years ago the members of North Side Church, Pittsburgh, elected him an honorary elder of the church.

The funeral service was held in the beautiful chapel of the Alliance Home. Rev. F. W. Henry, the Superintendent of the Home, presided. Dr. H. M. Shuman, a long-time friend, led in prayer. The Word of God was read by his District Superintendent, Rev. Harold J. Sutton. The message from the Word of God was given by his pastor, Dr. Kenneth C. Fraser, on the text, "For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord."

The New Generation

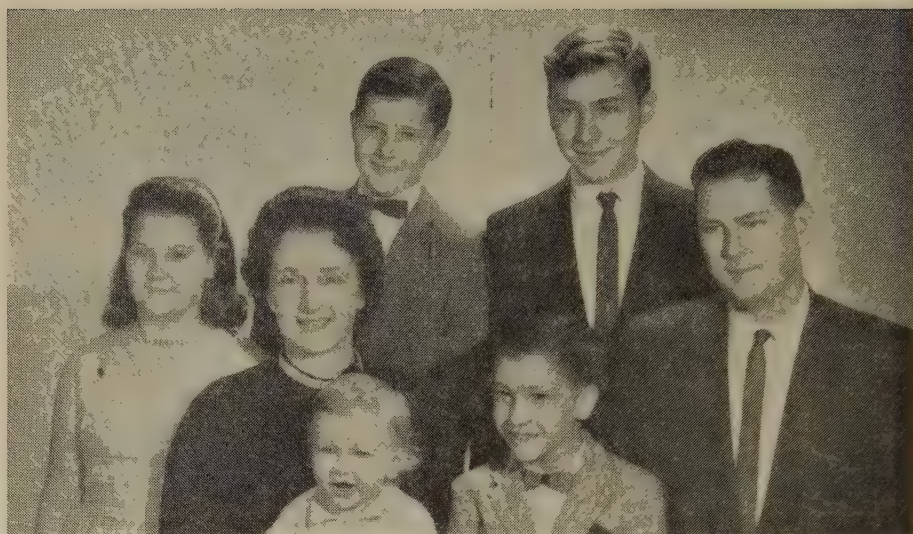
To Rev. and Mrs. Robert L. Niklaus, Congo, a daughter, Karen Jeanne, on June 27.

To Rev. and Mrs. Donald Miller, Meadville, Pa., a son, Stephen Lee, on July 7.

To Rev. and Mrs. Emory E. Ringer, Jr., Martindale, Pa., a son, Jeffrey Holmes, on July 3.

Pastor Installed

At a special service on July 13 Rev. Samuel W. McGarvey was installed as pastor of The Christian and Missionary Alliance in Mount Vernon, N. Y. Mr. McGarvey previously served churches



Rev. and Mrs. Robert J. Adams and family, Mali-Upper Volta, Africa



Rev. and Mrs. F. Raymond Miller, Jr., and daughters, New Guinea

in Salamanca, Newark and Schenectady, N. Y., and in Lancaster, Pa.

The Alliance Church, Redlands, Calif.



A number of neighboring and local pastors attended the service at which Mr. E. J. Marks served as chairman. Dr. Nathan Bailey charged the pastor, and Rev. Gordon M. Cathey, of White Plains, charged the congregation.

The church in Mount Vernon began in 1942 when Rev. T. H. Ritchie held meetings in a public hall. He continued as pastor for two years. It was during the ministry of Rev. W. B. Blackford, who followed Mr. Ritchie, that the present building was erected. Since 1953 the church has had the ministry of Rev. Paul A. Kenyon and Rev. John Gibbs.

New Sanctuary Dedicated

The new sanctuary of the Alliance church in Redlands, Calif., was dedicated with special services held in June. The District Superintendent, Rev. W. VanClef Yaggy, gave the message and a former pastor, Rev. Dan Plies, offered the dedicatory prayer.

The sanctuary was completely remodeled and enlarged, making the pres-

(Continued on page 19)

Sunday

GALATIANS 2:15-21 (verse 20).

By the cross we are the same as if we had died as citizens of this world and had been sent back to it from heaven as divine messengers and missionaries, in the very same sense as Christ Himself was sent. Its pleasures and pursuits, therefore, have no right to control us. We are not of it any more than He was of it, and we are in it as men who walk with our feet on earth and our hearts and heads in heaven.—A. B. SIMPSON.

Monday

LUKE 17:1-10 (verse 10).

Oh, if I could wear this tongue to the stump in extolling His highness! But it is my daily-growing sorrow that I am confounded with His incomparable love, and that He doeth so great things for my soul and hath got never yet anything of me worth the speaking of. . . . I charge you, help me to praise Him. It is a shame to speak of what He hath done for me and what I do to Him again.—SAMUEL RUTHERFORD.

Tuesday

ISAIAH 28:14-21 (verse 16b).

The enemy always wants you to be in a great hurry in deciding a matter and tries to condemn you for any delay. On the other hand, the Lord always gives you time to think it over and then come to a decision. In the question of guidance, the Lord leads, while the voice of the enemy drives; the enemy pushes while the Lord gently impels us.—G. P. PARDINGTON.

Wednesday

JOHN 15:1-14 (verse 2).

*Quickened by Thee, and kept alive,
I flourish and bear fruit;
My life I from the sap derive,
My vigor from Thy root.*

*I can do nothing without Thee:
My strength is wholly Thine;
Withered and barren should I be,
If severed from the Vine.*
—AUGUSTUS M. TOPLADY, 1740-1778.

Thursday

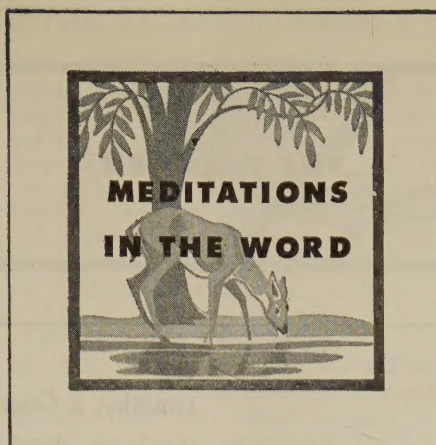
JOSHUA 21:41-45 (verse 45).

Here we find things as they were at Joshua's death. From God's side there had been no failure. His promises had been faithfully kept. But entries of failure were necessary because of the indolence and weakness of the people. When we have come to the end of life, like Joshua, we too will be saying that God has never failed us. And if there has been failure, it will all have come on the human side. God is faithful!—DELBERT ROSE.

Friday

EXODUS 3:1-12 (verse 12).

God put the evidence of His call to Moses far enough in the future to require genuine faith on Moses' part. Moses was to obey God and begin emancipation operations, humanly speaking, with nothing to see that



Edited by EDITH M. BEYERLE

would give assurance. Many were the incidents and many were the days that would intervene between God's command and God's fulfillment of His promise. Many, too, were the trials that Moses met with God's people and Pharaoh before he knew by experience that he would arrive again at "this mountain." Thus does God ever train His children to believe without seeing.—PAMEIL.

Saturday

PROVERBS 26:1-12 (verse 11).

There is a world-wide difference between the falling of a sinner and the stumbling of a saint. The sinner habitually walks in the way of evil; the saint has deliberately chosen the way of good. When the sinner falls, he falls in the evil way that he is pursuing. . . . When a child of God, who has chosen the good way and walked in it thus far, stumbles into sin, this is *not* in accordance with his ordinary walk. And when he is recovered by the grace of God, he pursues the same path in the same direction as before his error.—ARTHUR T. PIERSON.

Sunday

2 TIMOTHY 2:1-12 (verse 12).

Beloved, if anything is true, this is true, that there will be nothing in heaven that does not have the mark of the cross upon it and has not passed through death and resurrection. Even the very earth and heavens must pass away and a new heaven and a new earth emerge. There shall be no joy, there shall be no glory, there shall be no crown for you and me yonder, that did not come from some surrender, some sacrifice, some renunciation, some crucifixion here.—A. B. SIMPSON.

Monday

EXODUS 14:21-31 (verse 30).

Faith is *dependence* upon God. And this God-dependence only begins when self-dependence ends. And self-dependence only comes to its end, with some of us, when sorrow, suffering, affliction, broken plans and hopes bring us to that place of self-helplessness and defeat. Only then do we find that we have learned the lesson of faith; to find our tiny craft of life rushing onward to a blessed victory of life and

power and service undreamed of in the days of our fleshly strength and self-reliance.—JAMES H. MCCONKEY.

Tuesday

DEUTERONOMY 30:11-20 (verse 14).

Our power to receive divine guidance and blessing hinges upon our loving God wholeheartedly and living in communion with Him. Our Lord Jesus declares unto us that it is those who have His commandments and keep them who love Him. And to His lovers He promises to manifest Himself. The revelation of Jesus Himself to our own souls meets our supreme need and moves us to live by receiving the thoughts of God as we pass through the changing scenes of our daily life.—HARRIETTE S. BRAINBRIDGE.

Wednesday

PSALM 34:1-10 (verse 1).

*'Tis Thou, my God! to Thee belong
Incense of praise, and hallowed song;
From Thee my daily bread and health,
Each comfort, all my spirit's wealth,
Have been derived; my sins alone
And errings I can call my own.*

—KATHERINE KENT WALKER.

Thursday

COLOSSIANS 3:1-11 (verse 1).

A dead and risen man will have neither his springs nor his objects here. His principles of action will be found in Christ, and his expectations in the coming kingdom. He is taken out of all the advantages and adornings of the flesh into the righteousness of God, and then practically is struggling up the hill, having in spirit left the low level of the world, and his affections are given to those things which are with Christ above.—SELECTED.

Friday

2 SAMUEL 9 (verse 13).

Spiritually speaking, most of God's children eat at the King's table with one or both feet deformed. This makes walking awkward for them and distasteful to others. Their "walk" does not correspond with their talk, regardless of how sincere they may be. And the lame foot that hinders most saints is the lack of love for another. This deformity is hidden *under the table* as long as they are fellowshiping with the Lord, but when the chairs are pushed back and they begin again to walk there is much to be desired in all of us!—PAMEIL.

Saturday

GALATIANS 5:17-26 (verses 22, 23).

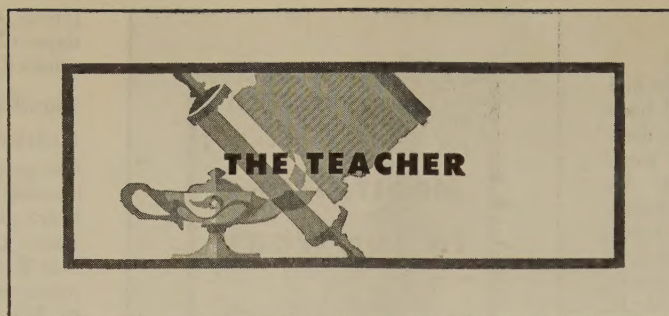
Let us not talk of the *fruits* of the Spirit; it is the *fruit* of the Spirit—nine grapes in one bunch. It is all of one Spirit who desires to work one and the same blessed fruit in us all. Here are nine beautiful grapes, and they all relate to character, rather than conduct. Perhaps you are longing for splendid conduct, wanting to go and do some great works. God wants you to begin with character, then He can fill you for service. And assuredly God desires all to be blessedly filled.—H. W. WEBB-PEPLOE.

August 27, 1961

LESSON TEXT—
Acts 16:11-15, 35-40

GOLDEN TEXT—
John 1:12

DEVOTIONAL READING—
Romans 10:1-13



By Harold J. Sutton

September 3, 1961

LESSON TEXT—
Acts 16: 1-3; Philippians 2:
19-23; 2 Timothy 2:1-5, 22

GOLDEN TEXT—
2 Timothy 1:8

DEVOTIONAL READING—
2 Timothy 2:15-26

Lydia, a Christian Business Woman

The Holy Spirit indicated that both Asia Minor and Bithynia were not presently to be places of ministry. At Troas the Macedonian call came, and Europe received the gospel. To travel from Troas to Philippi, the chief city of that part of Macedonia, took three or four days.

I. LYDIA LISTENING.

"And a certain woman named Lydia, . . . *heard us*." "Faith cometh by hearing." Lydia heard. Good preaching begets good listening. The word "speak" means to converse freely and without formality. Method was suited to the occasion.

II. LYDIA LISTENED ATTENTIVELY.

"She *attended* unto the things . . . spoken of Paul." She laid eager hold on the truths enunciated, and she applied to herself the things spoken by Paul. If one lays hold of the truth, the truth will lay hold of that one. Truth, eagerly grasped, will be saving in its effect. Hence the Scripture emphasis on close, unfailing attention. It is the stretched neck and the inclined ear that catches every syllable. Lydia listened attentively and caught the voice within the voice.

III. LYDIA LISTENED WITH THE HEART.

Moral truths must be judged by the moral nature. The Book of Judges carries the phrase "thoughts of the heart." "In him was life; and the life was the light of men." The light was not the life; the life was the light. Life in the heart becomes light in the intellect. Life before light—hearts before heads. It is the "yoke" first; "learn" is afterwards. Birth before sight; life before knowledge. Lydia listened—with her heart.

IV. LYDIA LISTENED WITH HER HEART OPENED.

"Whose heart the Lord *opened*." Paul "expounded unto them the Kingdom of God." This means "to turn the prophecies inside out." It is to "elicit the inner signification of Scripture." It is to "open the verse and let the thought come out." But the opened Bible demands an opened heart. Good seed demands a corresponding soil. An opened Bible in the pulpit calls for an open heart in the pew. A moral "fatty degeneration of the heart" will produce an insensitivity to spiritual things. Unbelief has its origin in a closed heart.

V. LYDIA LISTENED WITH HER HEART OPENED WIDE.

Lydia's heart was opened *wide*. Here were profound need and ample supply. Awakened consciousness craved satisfaction. Lydia was Macedonia in miniature. Paul carried enough across the Aegean Sea for Lydia and for all Europe. Expand the soul, enlarge the heart, stretch the nature—there is enough for all.

VI. LYDIA LISTENED WITH HER HEART OPENED BY THE LORD.

A proselyte to Judaism, in the place of prayer and worshipping God, Lydia craved something more. Paul's gospel filled the void, and aspiration passed to satisfaction. Witness the evidences of her transformation: (a) "She was baptized." (b) "And her household." (c) "She constrained us" with hospitality. Christianity was first received in Europe by a woman. Our last picture of Lydia is that of the "open heart" keeping "open house" for the servants of the Lord.

Timothy, a Guardian of the Truth

Our lesson sketches the beginnings of Timothy as an adult.

I. THE START (Acts 16:1-3).

Timothy was (1) *a disciple* (v. 1). Actually, one must begin with Second Timothy 1:5. The "unfeigned faith" began with grandmother and mother. Faith and discipleship had no difficulty finding root in this "child of the godly." The word is "disciple," not "believer." Timothy was "a certain disciple," not an uncertain believer. (2) "*Well reported*" (v. 2). Lystra and Iconium were agreed: "Well reported of by the brethren." The vertical ("disciple") was revealed by the horizontal ("well reported"). Refreshing, is it not? Then being "on the outs" with the folk is no sign that one is "in" with God. (3) *Companion to an apostle* (v. 3). The well-reported disciple became the apostle's companion. Timothy's mettle appealed to Paul and the latter's appraisal proved him a shrewd judge of character. Notwithstanding Paul's experience at Lystra, the younger man was willing to stake his all on the cause.

II. THE SPLENDOR (Phil. 2:19-23).

Timothy, the unselfish, was (1) *reliable in nature* (v. 19). Did Timothy undertake the task? Then the anxieties of leadership were over. Many are the wheelbarrow-type. As often as the barrow goes, it must be pushed, one time or twenty. But not Timothy. He saw what was to be done and did it. (2) *Sympathetic* (v. 20). Look carefully at "like-minded" and "naturally." The first speaks of a kindredness of spirit with Paul. Passion, purpose, program—all weighed the same in each man. The second spells the outworking of this sympathetic strain: it led Timothy to "naturally care." This was neither forced nor artificial. Mark it, not their substance nor their estate, but their "state." There is a difference, you know. Verse 21 is a solemn indictment: "All seek their own." Verse 20 is an indicator. A "man like-minded, who will naturally care for your state." (3) *Serving the gospel* (v. 22). Not "against me," but "with me." What a glowing tribute the apostle paid to his child in the faith. *Reliability* and *sympathy* channeled to the highest and best ends: "served with me in the gospel." "Here was the holy combination of a preacher's soul and a pastor's heart, working together under recognized and acknowledged leadership to 'serve the gospel.'"

III. THE SEQUEL (2 Tim. 2:1-5, 22).

(1) *As a child, strength is needed* (v. 1). We hasten to point out that the Christian is ever to be childlike, never childish. Strengthened! "Strong in the grace!" "Strong in the grace that is in Christ Jesus!" (2) *As an instructor, truth is to be communicated* (v. 2). Four generations are to share in this: Paul, Timothy, those taught by the latter, and those to whom these will commit "the things . . . heard." (3) *As a soldier, hardship is to be expected* (vv. 3, 4). Ill-treatment, persecution, hardship were to be the order of the day. Apart from a willingness to endure, soldiery is a farce. (4) *As a contender, rules are important* (v. 5). If the crown-prize was to be won, it must be within the framework of fair play. Actually, to win unfairly would be to lose. The Christian, cries the apostle, keeps his striving on the high level of the lawful. Need we, here, point out the difference between honesty and honor?

Can You Help Us?

Dr. Hillyer H. Straton, son of the late John Roach Straton, would like to secure a copy of a book written by his father and published by Christian Publications, Inc., in 1927. Titled *Divine Healing in Scripture and Life*, the book is out of print.

Dr. Straton may be addressed at the First Baptist Church, Malden 48, Mass.

Missionary Treasury

July 1961

General Fund \$241,636.33
Missionary Specials 33,237.49

As reported above, during the month of July our income was far less than the amount needed to pay full allowances and to care for our usual high expenses during the summer months. We were glad that there were available reserves to make up the deficit, but certainly we would like to urge our many friends to be faithful in their missionary contributions at this time when the need is particularly great.

The income for 1961 is still ahead of a year ago, but not as much as was anticipated. As we plan for the continued occupation of our responsibilities, we would like to count on your continued help.

Gifts for the month of July were covered by our receipts Nos. 47117-48288 and 3741-3844. If you failed to receive a receipt for your contribution, please communicate with our auditors, Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
Treasurer.

THE FIRST DANI MARTYR

(Continued from page 13)

We ran for three hours before reaching a safe area. Practically all of the things that we had taken to the Kulukwi were destroyed. We had to leave everything behind. They smashed our cameras and other equipment with rocks and then dumped them in the river.

Selenuok is dead and the group of believers is scattered far and wide. Are we to give the Kulukwi area up? This is not our work but the Lord's. We will do what we can to salvage this ship that has been so badly broken and torn by the storm of Satan's attack. Our only encouragement in this situation is that "he which hath begun a good work . . . will perform it."

THE ALLIANCE FAMILY

(Continued from page 16)

ent seating capacity 300, including the balcony. Pews were installed throughout the church and stained glass windows added. The estimated cost of the project was to be approximately \$48,000, but with labor donated by the men about \$7,000 was saved. Rev. Paul Kirk has been the pastor in Redlands for the past six years.

Nyack Receives Anonymous Gift

Mr. Leland R. Harper, Business Manager of Nyack Missionary College, announced that the college recently received an anonymous gift of \$4,000 to be used "to help train dedicated young people for God's work." In a letter accompanying the bank draft the donor further said that the money is to be granted to students "not otherwise able to go on with their training." Said the writer, "I do not deserve nor do I want any credit for sending this. It was saved over a period of years and with sacrifice, and I only tell you this in order that it might be used carefully and prayerfully for Jesus' sake."

Speaking of the gift, Mr. Harper said, "You can be assured that we will use this money, as requested, 'carefully and prayerfully.'"

Ozark Mountain Work Needs Workers

The four home mission stations of The

Christian and Missionary Alliance in the Ozark Mountains of Arkansas face possible closing if workers cannot be found to operate them, according to Rev. George O. Hall, District Superintendent.

In a letter to the WITNESS Mr. Hall said, "Would you kindly ask for anyone who would volunteer to help us, or for anyone who knows of people who would come, to write to me, Drawer 33, Arlington, Tex."

St. Paul Bible College Recognized by University of Minnesota

On June 1, 1961, the Senate of the University of Minnesota granted St. Paul Bible College provisional accreditation, according to Rev. Harry T. Hardwick. After an extensive 282-page self-study the college was accorded four-year accreditation.

The recommendation was as follows: "That courses taken at the St. Paul Bible College be recognized for transfer to the University upon recommendation of appropriate faculty, pending completion of one year of satisfactory work at the University." The recommendation means that St. Paul graduates may transfer to the University of Minnesota on a one-year trial basis. If their work during that year is satisfactory, then all studies taken at the college may be applied to their major field for credit. St. Paul will now be listed in the manual of the American Association of Collegiate Registrars and Admissions Officers.

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Dr. Tozer's most recent book . . .

THE KNOWLEDGE OF THE HOLY

The attributes of God: Their meaning in the Christian Life.

Here is a brilliant and inspiring presentation of the nature of God by one of evangelical Christianity's leading spokesmen. Dr. Tozer has taken his title from Proverbs 9: 10: "The knowledge of the holy is understanding." In 23 chapters, remarkably free of technical terminology, he examines and discusses the attributes of God—and through these attributes suggests the direction which our own lives should take. A must for every preacher, teacher, and Christian worker.

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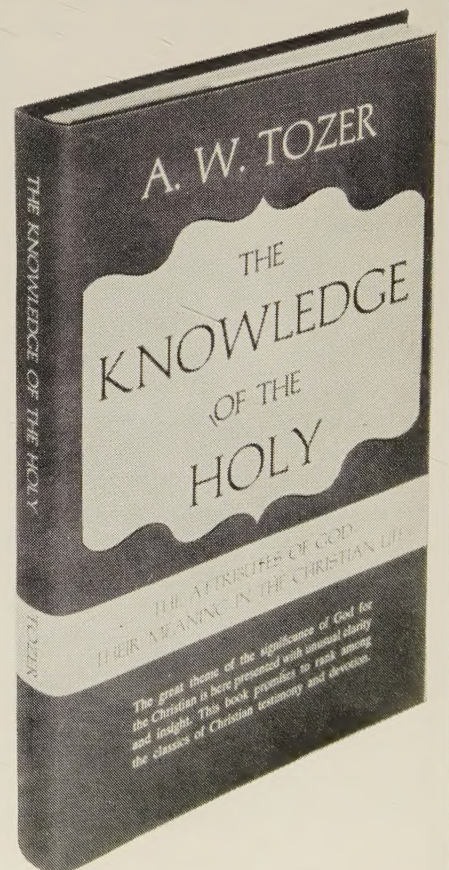
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Violent Hostility the Cradle to Faith

WHEN men realize how completely the gospel is at variance with their way of living they react violently. This was true at the dawn of the Christian era and it is no less true today.

It matters little whether their culture is primitive or refined; men generally do not welcome the gospel. If for a time they welcome missionaries, it is because they are won by kindness, intrigued by curiosity, or are hopeful of receiving certain benefits. When the preaching of the cross dissolves these illusions, then are the true sons of God revealed. Only those who actually have experienced a heartbreak over their sins under the conviction of the Holy Spirit and have found pardon and cleansing through the blood of Christ dare to be identified with His Church.

Missionaries were killed by the hundreds in China's Boxer uprising, but it was more than a hatred for foreigners that prompted that vicious thrust. The newest enemy to the gospel is Communism. It is particularly and frankly hostile to Christ. Mere religion poses little threat to its conquests, but the gospel does. In China today the Red government makes every effort to prevent the church from growing by discrediting it in the eyes of young people. Partisans of this godless creed do not hesitate to use violence to intimidate as they did in the case of Mr. Ghao, pastor among the tribes of Viet Nam (4/19/61 issue). Reports are that they strung him up by his feet and cut his body to pieces with swords.

Antagonism to the cross has erupted in Congo and in New Guinea. In a rage certain professors of Christianity threaten violence against the missionaries if their terms are not met. New Christians who have burned their weapons along with their fetishes are attacked by enemies of the gospel and their leaders put to death.

In such a cradle of violent hostility the Early Church was nurtured and its faith became strong. These reactions to the gospel do not mean that missions have failed. They mean that pagan peoples are understanding the implications of the gospel and are aroused to resist. They mean that the lines of spiritual conflict are becoming more clearly defined. There is no room for compromise. Satan is alarmed at the prospects of being dispossessed and is inciting men to frantic deeds.

Such reports from the battle front constitute a call for sacrifice, devotion and dedication. In times of national emergency we accept great curtailment of our pleasures and bend every effort to gain the victory. Our Lord and Saviour calls us to great sacrifices now. To share in the victory we must engage in the conflict.

THE CHRISTIAN AND MISSIONARY ALLIANCE

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